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Christian News-Letter

A COMPARISON OF HIGHER EXISTING RELIGIONS—II
Arnold Toynbee

THE KIRCHENTAG
E. H. Robertson

THE PROBLEM OF THE MODERN HOSPITAL
J. C. J. Burkens

D. H. LAWRENCE AND THE ENGLISH TRADITION
Martin Jarrett-Kerr

EDITED BY JOHN LAWRENCE

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CHRISTIAN
NEWS-LETTER

From the Editor

The Government's lack of foresight over Cyprus is above all a moral question. In this case, as in most of our contemporary failures both in public life and in industry, the root cause of failure is a weakness in sympathetic imagination, which is almost the same thing as a failure in Christian love. If from the beginning the Government had seen and felt how things looked to the Greek Cypriots, they would have foreseen the opposition which they have in fact met; and then they would not have started with a refusal to negotiate, a refusal which it proved impossible to sustain. And at a later stage if they had had the imagination to see themselves as others see them, they would not have deported Archbishop Makarios, a measure which will no doubt be rescinded sooner or later. It is true that the Government were under great provocation; but it may be part of a Government's duty to resist provocation. It seems clear that Archbishop Makarios must bear some blame for not denouncing the murderers of Cypriots and British who stood in the way of enosis. I would use stronger language were it not for the favourable opinion of Archbishop Makarios formed by Mr. Francis Noel-Baker who combines moral sensitivity with an intimate knowledge of the Greeks. In the last number of the CHRISTIAN NEWS-LETTER we published an article showing the undesirable form which the relation of the Church to secular affairs has taken in Cyprus. That explains but it does not excuse some of the things that have been done in the name of the Church of Cyprus. It also helps to explain the attitude of the British authorities. But it is useless to embark on a course of repression unless you are prepared to see it through. Yet no British Government is likely to adopt the drastic and effective methods which a Fascist or Communist Government would adopt in the like case. And if a British Government did get really tough, the public, which is the effective master in the last resort,

would intervene. A strong arm policy in Cyprus and in the Middle East generally is not likely to succeed, if only because it is sure to be half-hearted. Eventually a settlement must be negotiated, and in those negotiations Archbishop Makarios will sit opposite the Governor of Cyprus. In his remarkable speech in the House of Lords recently the Archbishop of Canterbury made some practical suggestions about how a favourable atmosphere for negotiations might be created even now.

No lasting settlement of any great political problem can be reached without an imaginative understanding of the other side. When I was in the Government service I suggested that there should be a small department whose sole endeavour would be to help the Government to see how the world looks to the Soviet rulers. I now see that this proposal was not practicable in the form in which I then conceived it. But I still think that it is a prime weakness of our foreign policy that we do not often get inside the skins of Soviet statesmen and diplomatists. Anyone who makes the effort to do so risks the accusation of being himself a Bolshevik. But without imaginative insight into the minds and feelings of our opponents we risk mistaking their motives and failing to foresee their moves. Moreover when they make an offer we may not be able to tell whether it is intended to be a reasonable offer. It does not follow that every offer which seems reasonable to the Russians should be accepted by us, but it is important to know the difference between a genuine offer and a phoney offer. There are possibilities for peace in the visit of Mr. Khrushchev and Mr. Bulganin. It will take more than imaginative understanding to bring these possibilities to fruition but without imaginative understanding it cannot be done.

Secular Prophets

It is one of the functions of prophets to increase our sense of danger, to bring home to us the fearful predicament that we are in. In an age when the temptation to think that man is self-sufficient has been particularly strong, the secular prophets sometimes give a more effective warning than the religious prophets. Jean-Paul Sartre and George Orwell show more eloquently than church pronouncements and encyclicals where some of our present tendencies lead. If people heeded the lessons of "Huis Clos" and "1984" they would cease to speak of "Love and man's unconquerable mind". Man's mind is not unconquerable. Man is " 'captain of his fate' no longer."

As for love, there is, indeed, an unconquerable love but the word has many meanings. And the love of Winston Smith and Julia in "1984" rises to no great height—that is part of the point. But the film of the book romanticises their love in the Hollywood manner and implies that it is unconquerable. I refer of course to the version of the film which is showing in this country. But can anyone over thirty hold that love, in the sense which Hollywood gives to the word, is in fact unconquerable? George Orwell wrote "1984" to show that under a thorough and up-to-date tyranny a man's personality can be forcibly disintegrated. Neither logic nor loyalty to one's dearest can resist. The film of the book has some good things in it but those who made the film cannot face the author's terrible conclusion that a man may be so broken and remade that he forgets what love he had before and loves henceforth only that which he used to hate. In the film Winston Smith and Julia recover their integrity at the last by defying Big Brother and die together. This is a monstrous way to treat a good book. And it is not true to nature. Perhaps a saint could resist that pressure but it is not here a question of saints. No ordinary man, not even the greatest hero could hold out for more than a certain time. If modern dictatorship is not steering for 1984, that is not because man's mind or his heart is unconquerable but because even in fallen human nature there is still a tincture of original virtue which mitigates even the most horrible works of man.

Back To Lenin?

The Twentieth Congress of the Communist Party of the Soviet Union will be in all the history books. What exactly has happened? There has been an outward break with Stalinism but how far is this just a change in names or in mystique and how far is it the beginning of a change in practice? It was clear already that Stalin was a discredited figure among the peoples of the Soviet Union. No government that wished to be popular would advertise its connection with Stalin but Lenin is still a name that commands respect. So it was an obvious move for the present rulers to give it out that they were steering their course by bearings on Lenin, not Stalin. But they themselves were closely associated with Stalin and it was a delicate matter for them to criticise him. Stalin's successors seem to have understood at once that his name was a handicap to them but it has taken three years to prepare the ground for a public disavowal. Even now we must expect the disengagement to be cautious and

there will doubtless be times when the engines will be reversed.

In any case what would the slogan "Back to Lenin" really mean? Can one go back thirty years to a purer Leninism or even twenty years to Stalinism as it was before the great purges? Did not Lenin's policies lead inevitably to Stalinism and did not the earlier Stalinism lead inevitably to the Great Terror? Once the Soviet rulers start to unravel the web can they stop without going farther than they intend? Such questions must be put, even if they cannot yet be answered.

So far "inner party democracy" has not been restored, and, even if it were, there would still be no question of people outside the party taking a real part in public discussion. But evidently some real discussion does take place in the Praesidium and probably also in the Central Committee of the party. It is a sign of growing maturity in Soviet politics that Malenkov has not been expelled and disgraced but re-elected to the Praesidium and chosen to represent his department on a visit to Britain.

Collective rule is not a sham. It is natural that the Soviet leaders should be agreed upon one thing, that they will not allow any one of them to become so powerful that he could become a danger to the others. Stalin's rule must sometimes have been a worse nightmare to his closest colleagues than to the common people. Moreover, collective rule answers to the needs of the time. There is now a tendency to discuss, where Stalin would have ordered, for Soviet society has become enormously more complicated in the last twenty-five years and the crude methods of command which worked after a fashion in the Five Year Plan are not adequate for today's needs. A complicated modern economic system cannot be run efficiently without discussion; and excessive centralization often defeats its own purpose. So there has been a moderate degree of decentralization in industry and agriculture; and responsible managers and technicians are now encouraged to discuss practical problems with their superiors in an open way that Stalin would not have tolerated.

The need for greater efficiency is also the reason why under the promised new wages' structure the gap between incomes will become smaller. In the Soviet Union, as in Britain, it can be difficult to get unskilled workers at the present rates of pay. And efficiency, in the person of Mikoyan, has demanded that henceforth Soviet economists should be more realistic. So in future they will not be bound to present their facts in such a way as to confirm Stalinist clichés. But

it remains to be seen how soon the Soviet economists can adjust themselves to these new possibilities and how far they will be encouraged to draw attention to unpalatable facts.

The Russians are always more interested in their own country than in the outside world. We flatter ourselves if we think that the main object of Soviet policy is to do us down. It is true that they wish us no good but their main interest is to build up their own country. So it is likely that the chief occupation of the Soviet economists will be to examine the Soviet economy. But undoubtedly they will also give some attention to the workings of the capitalist system at the present day. Perhaps these studies will begin to break down some of the Soviet misconceptions about the outside world. There is a long way to go but the Twentieth Party Conference showed an advance in realism on this matter.

The current Soviet view is that a third world war may perhaps be avoided but that capitalism has not lost its basic weaknesses. Even at this late stage capitalism may have some minor successes, but the American economy is near the limits of its growth. Soon the inherent instability of capitalism will lead to slump and crisis; already the law of the unequal growth of capitalism is manifest in the widening gulf between the developed countries of the West and the undeveloped countries of Asia and Africa. Willy nilly, capitalism in its present stage of development *must* be imperialist. It must live by the exploitation of poorer countries. We continue to speak of a wheat surplus while millions of Indians go hungry. That, at least, could not happen under Communism. Our economic system cannot produce an effective cure for the ills of the poorer countries of the world. The Soviet system can. Such allegations may not all be true but they show the form which the Communist menace is now taking. In the cold war we may be tempted to fight the battles of seven or eight years ago, not those of today. President Eisenhower understands this but even he may not be able to carry Congress all the way, if it seems that Americans are being made to undergo sacrifices in a cause that is not their own.

It is no longer likely that the Soviet Union will risk a straight fight with the West. The Communists have other weapons which are equally effective and less dangerous to use. It is true that there is a level below which it would be dangerous to disarm. To that extent the policy of negotiation from positions of strength is still sound but the contest on which we are embarked is not primarily a

military contest but rather a competition between social systems. The decisive encounters will take place in the poverty-stricken countries of Asia, of Africa, and, perhaps, of Southern Europe. The Soviet standard of living has no attractions for us in Britain. But it is rising, perhaps not so fast as it could rise if Soviet politicians were more adaptable, but rising none the less. Already it has attractions for Asians and Africans and even for Italians. These attractions are likely to increase.

Has The West Got An Answer?

We may reasonably hope that Keynesian economics provide an answer to slumps, though it must be admitted that the remedy has not been subjected to any severe tests as yet. But even if the trade cycle can be broken, the troubles of the underdeveloped countries remain. What has been done so far under Point Four, The Colombo Plan, Technical Assistance and the like is all right as far as it goes but it does not go very far. It was right to start on a modest scale in order to gain experience. But at the present rate we are losing the race. Most people in the free world do not have enough to eat and in many hungry countries population is increasing faster than food. It will take a far greater effort to defeat the "law of the unequal development of capitalism".

This is not the place to discuss the means by which this might be done. More will depend on the Americans than on ourselves but that does not excuse us. If all the food that goes into British dustbins went to those who needed it, hundreds of thousands of hungry stomachs would be filled. But the need is too great to be met without some national self-denial. "Our job . . . if we are honest is to tell the people of this country that if they want to help other countries they cannot consume everything that they produce. It is as simple as that."*

But how is the burden to be divided between people in this country? Who is to go without what? If the programme of aid for Asia and Africa demands the expansion of an industry which is short of labour, are we ready to tolerate some unemployment elsewhere in order to divert labour to the industry which is to be expanded? And if not how else are we going to solve the problem? The

* Sir Arthur Rucker speaking at a Conference on Financing the Development of Underdeveloped Countries, report published by the United Nations Association, 25 Charles Street, W.1. Price 2s. 6d.

Communists say that under Capitalism such problems cannot be solved and that therefore we cannot raise the poorer peoples of the world to our standard of life. Communism alone can do that. The survival of the West depends upon our ability to do what the Communists say we cannot do.

Persecution In Spain And Colombia

"If the question had to be decided simply on the basis of superficial expediency, there might be much to be said for the maintenance of the divided state of Christendom. The competition of powerful and enterprising rivals is a remarkable stimulus to effort and efficiency and the absence of it often leads to stagnation and decadence." These wise words of the Abbot of Downside are from the introduction to *Catholicism and the Ecumenical Movement* (Longmans 3s. 6d.). It is a fact that Roman Catholicism is generally at its best when there is some Protestant competition, as in Germany and France. And in Protestant Britain there have been advantages as well as disadvantages in the competition between churches. But the minority churches need a high standard of education, as well as spiritual fervour, if they are to make their full contribution to the religious life of any nation. The weaknesses of Irish Catholicism are largely the fault of my own Irish Protestant ancestors who put grievous obstacles in the way of Catholic education. The Spanish Government and Church are making the same mistake in closing the Protestant Theological Seminary in Madrid. The reports published in some newspapers that the Seminary had been re-opened proved to be unfounded and as we go to press there is no change in the situation.

The Spanish Protestants have as much right to exist as the Irish Catholics, or as any other religion. But leaving the point of principle on one side, the Roman Catholic Church in Spain is not showing that far-sighted worldly wisdom with which it is often credited. The Catholic Church in Spain can hardly hope to suppress its opponents for ever but the persecution of Protestants will make them bitter. To prevent the training of their Ministers will make them ignorant and perhaps fanatical, but it is not likely to prevent the dissemination of doctrines which are already spreading like wildfire in parts of South America. British Christianity profited greatly from the Methodists, the Salvation Army and others who evangelised a part of the people that was not touched by the Church of England. Some would

say that this saved us from revolution. In Spain a great part of the people have slipped from the Roman Church and twenty years ago they showed a revolutionary bitterness which is now suppressed but can hardly be appeased. One must respect the attitude of the stricter Romans about countenancing any other form of Christianity. But is it better that Spanish workers should become militant atheist revolutionaries or that they should join the Salvation Army or the Spanish Methodists? An Anglican must admit that if it had depended on the Church of England alone in the first century of industrialism the British working class was likely to become as hostile to religion as the French working class in fact became. General Franco is like Mrs. Partington trying to sweep the sea out of her hall. Spain may remain as she is for a few more years but before long the forces of modern secularism will come flooding in. And then Catholics and Protestants will see that they are really allies.

There are enlightened Catholics who do not condone the persecution of Protestants. All honour to those who have raised their voices in public protest. But they are not many. And what is Rome doing? It is impossible to believe that the Pope, whose eightieth birthday was an occasion of rejoicing to so many outside the allegiance of Rome, can approve of the closing of the Madrid Seminary or of events in Colombia such as the recent three weeks imprisonment of nine Protestants whose offence was to take part in a service at a Lutheran Mission. Even if some of those who advise his Holiness are reluctant to admit the general principle of religious liberty, they must be able to see the practical advantages of general toleration, since their own Church is a minority in many lands. Non-Romans should be glad to recognise the wide discretion which Rome wisely gives to the local hierarchy everywhere. But this is the very case in which to invoke the Ultramontane doctrine. If the Vatican can intervene in France in the cases of the worker priests and the French Dominicans, surely the Pope can induce the hierarchies of Spain and Colombia to give justice to their separated brethren.

Reason And Emotion

The English are too frightened of emotional appeals. And some of the non-English British are even more so. So to say that those who oppose the hanging of murderers are emotional is an effective way of running them down. But reason and emotion each have a

necessary place in the decision what to do with murderers and I suspect that in fact the leaders of the abolitionists have not yet done full justice to the emotional side of their case. I feel certain that posterity will judge rightly that the "abolitionists" have won the argument, so far as it is a question of logic. The arguments against capital punishment in the conditions of Britain today, which were put by Sir Walter Moberly in the CHRISTIAN NEWS-LETTER for July 1953 with such scrupulous care, are overwhelming. The reasoned appeal to facts of the weightiest "abolitionists" has never been properly answered. It is the hanging party who make dogmatic statements unsupported by evidence and put emotion in the place of reason. The "abolitionists" are not likely to give reason less than her due, let them not forget the power of emotion to change men's minds. They may have to give full rein to their emotions in a public campaign before hanging is abolished.

J. W. L.

The Christian Frontier in America

CHRISTIAN NEWS-LETTER *readers who are not already acquainted with it may be interested to know that we are the agents in this country for* Christianity and Crisis, *a "Bi-Weekly Journal of Christian Opinion" published in New York. Reinhold Niebuhr and John C. Bennett are on the Editorial Board, supported by a strong team of Contributing Editors. This journal is by way of being the opposite number of* CHRISTIAN NEWS-LETTER *in America, and provides an insight into thoughtful American opinion on present-day issues. The annual subscription in Great Britain is £1 2s., and should be sent to the Secretary, The Christian Frontier Council, 8 The Cloisters, Windsor Castle, from whom specimen copies may be obtained.*

A Comparison of Existing Higher Religions

ARNOLD TOYNBEE

PART II:

SELVES, SUFFERING, SELF-CENTREDNESS AND LOVE

We print below the concluding passages of Professor Arnold Toynbee's Gifford Lectures, which are soon to be published by the Oxford University Press under the title "An Historian's Approach to Religion". In the next number of the CHRISTIAN NEWS-LETTER *E. H. Robertson will comment upon Dr. Toynbee's views, which he will consider together with Mr. Victor Gollancz's anthology "From Darkness to Light".*

Let us look at the difference in policy towards suffering between Hinayana Buddhism* and other higher religions. This difference in policy does not arise from any difference in the diagnosis of the facts. The inseparability of selfhood, desire, and suffering is not in dispute. The difference in policy arises from a difference in the valuation of the facts; for different valuations of the same facts produce different answers to the question: What ought to be Man's paramount objective in the perplexing situation in which he finds himself?

The Hinayana arrives at its policy by starting with the value-judgment that the greatest of all evils is suffering. From this premise it follows that a release from suffering must be the greatest of all goods; and from that conclusion it follows, in turn, that a human being's paramount objective ought to be to extinguish suffering at whatever the price may be. The price turns out to be nothing less than the extinction of the Self; for suffering cannot be extinguished without the extinction of desire, and, when desire is extinguished, the Self is extinguished with it. The opponents of the Hinayana do not deny that its prescription for extinguishing suffering is an effective one. What they deny is that the Hinayana's objective is the right one for a

* The Hinayana (Lesser Way) school of Buddhism, generally thought to be nearer to Gautama Buddha's original teaching, is dominant in Ceylon and S.E. Asia. The Mahayana (Greater Way) school of Buddhism is dominant in China and Japan. (Ed. C.N.-L.)

uman being to take as his paramount aim, and they deny this ecause they dispute the Hinayana's initial postulate that suffering is he greatest evil that there is. As they see it, the Hinayana is wrong n its valuation of the facts of Human Nature because it has not enetrated deep enough in its diagnosis.

> "A religion cannot be true unless it has attained a true knowledge of our nature. It will have to have attained a knowledge of Man's greatness and of his pettiness, and a knowledge of the reason for both these characteristics of his. What religion has attained this knowledge except Christianity?" (Pascal, *Pensées*, No. 433.)

It seems unlikely that, when Pascal was thinking this, he will have ad Buddhism, as well as Christianity, in mind. Yet his thought is at east an unconscious criticism of the Hinayana and an unconscious ommendation of Mahayana Buddhism as well as a conscious com- nendation of Christianity. Christianity and the Mahayana arrive at neir policy by starting with a distinction, which the Hinayana does ot draw, between desires of two different kinds and by going on to ppraise the two so differently that they place them at opposite xtremes of their scale of values.

According to the Christian-Mahayanian diagnosis, there are self- entred desires, in which the Self yearns for an object, outside itself, mply in order to exploit this object of desire for the greedy Self's own atisfaction; and, where it is a question of these self-centred desires, ie Christian-Mahayanian and the Hinayanian policies do not differ. he common counsel is: "Extinguish them". The difference in policy rises when Christianity and the Mahayana go on to diagnose another ind of desire which is not self-centred but, on the contrary, is self- crificing. Self-sacrifice means, not selfishly extinguishing the Self, ut lovingly devoting it to the service of others at the cost of whatever ffering this service may bring with it.

When a self is yearning in this self-devoting way, it is treating the ject of its yearning, not as an "it" which is fair game, but as a hee" who is sacrosanct because this "thou" is another self. In eling a desire of the self-devoting kind, the loving Self is treating the niverse as a society of selves like itself; in feeling a desire of the lf-centred kind, it is treating everything in the Universe outside itself a soulless set of waves and particles. It is a fact of experience that ery human self can and does have desires of these two different nds, and that the two are not only different but are at opposite poles the spiritual gamut. Here we have a further manifestation of the radoxical union, in Human Nature, of opposites that conflict yet are

inseparable. And the unceasing struggle which is an unescapable accompaniment of human life in This World is, in truth, a struggle to extinguish our self-centred desires and to follow the lead of our self-devoting desires at whatever the price may be. The price turns out to be suffering to an extreme degree. The pain to which we expose ourselves through love is still greater than the pain to which we expose ourselves through cupidity. In the judgment of Christianity and the Mahayana, even the extremity of suffering is not too high a price to pay for following love's lead; for, in their judgment, selfishness, not suffering, is the greatest of all evils, and love, not release from suffering, is the greatest of all goods.

Two Diagnoses

A synoptic view of the living higher religions thus confronts us with two different policies for the conduct of human life, based on two different diagnoses of the nature of Man and the Universe. Which of the two diagnoses comes the closer to the truth? And which of the two policies will bring us the nearer to the true end of Man?

If a twentieth-century inquirer, brought up in the Christian tradition found himself called upon to answer these questions as best he could no doubt he would be likely to declare in favour of Christianity and the Mahayana as against the Hinayana. On the question of fact he would find the Hinayana's diagnosis superficial in its failure to distinguish between self-devoting and self-centred desires. He would find that a superficial diagnosis had led to a wrong valuation and a wrong prescription; and he might go on to argue that the Hinayana's policy was also impracticable because, as he saw it, it was self stultifying. How can a self set itself to extinguish desire without feeling a desire to extinguish it? On the other hand, how can it succeed in extinguishing desire so long as the desire to extinguish it remains unextinguished? Has not the candidate for Nirvana embarked on an enterprise in which he is bound to defeat his own purpose? Has he not placed himself in the predicament of a sufferer from insomnia who is making it impossible for himself to fall asleep by longing so anxiously for sleep to overtake him? What he desires is to lose consciousness of himself, and what is thwarting his desire is its self-centredness. This simile brings out the telling point that the Hinayanian arhat's desire for Nirvana is a desire of the self-centred kind. For the arhat, in his pursuit of detachment, every other self in the Universe is, not a "thou" to be loved, but an "it" to be repudiated

ınd a desire that treats persons as if they were things is self-centred :ven when its only use for them is to be quit of them.

At this point, the statement of the case against the Hinayana might ›e taken over from the spokesman for Christianity by a spokesman or the Mayahana. This Buddhist critic of the Hinayana would cite he evidence of the Hinayanian scriptures and would argue from it hat the Mahayana, not the Hinayana, is the Buddha's own school of Buddhism. The Hinayanian scriptures purport to record the Buddha's ractice as well as His preaching; and, if their record is true, we are ound to conclude from it that the Buddha was not preaching what He was practising. In preaching, if He did preach this, that Man's aramount aim ought to be self-extinction, He was recommending) others a course of action which He had rejected for Himself when ne Tempter, after His attainment of Enlightenment, had suggested) Him that He should make His exit into Nirvana without delay. In hoosing, instead, deliberately to postpone His own release from uffering in order to work for the release of His fellow sentient beings, ıe Buddha was declaring, in a positive act, that, for Himself, He elieved that to suffer in the cause of love was a better course than) release Himself from suffering through self-extinction. But, when is a question of what is the true end of Man, what is right for neself must be right in itself and therefore also right for other people.), in making His choice, the Buddha was preaching by example; and is example that He set by the life that He lived must count for more an the teaching that is attributed to Him. Even if He did recom-end in His teaching a self-centred pursuit of self-extinction. He was citly countermanding His words by His acts of self-devoting love. hese acts, which have inspired the Mahayanian ideal of the odhisattva, seem also to have had more influence than the Buddha's aching on the spirit and conduct of everyday life in Hinayanian uddhist countries. If our Mahayanian critic of the Hinayana was ndid and charitable, his *coup de grâce* would be this *argumentum l hominem.*

The picture, painted for us in the Hinayanian scriptures, of the uddha resisting His temptation has a Christian counterpart in a ssage of Saint Paul's Epistle to the Philippians. Here we have a cture of a self which, like the Buddha after His enlightenment, finds elf in the extraordinary position of being completely master of its uation. Like the Buddha Gautama, Christ Jesus now has it in His wer to be immune from suffering for ever. He finds Himself

"existing in God's form" and "on an equality with" Him; and a self that is in this God-like state of existence cannot have any unfulfilled desires and therefore cannot be exposed to the pain of being disappointed. Like the Buddha's access to Nirvana, Christ's apotheosis in Heaven might be taken as "a prize to be clutched"; but, like the Buddha, Christ resists the temptation. He deliberately chooses the suffering that is inseparable from selfhood—and this the extreme suffering to which a self lays itself open when its ruling passion is not cupidity but is love.

In resisting their identical temptation, Christ and the Buddha are each revealing, in action, an identical truth about the Self. A self is a talent which is meant to be used. To withdraw it from circulation, by burying it or by melting it down, would be contrary to the purpose for which the talent has been issued. This truth is true not only for ordinary selves; it is also true for an enlightened self like the Buddha Gautama's and for a deified self like Jesus Christ's. Selfhood is inseparable from desire, and therefore also inseparable from suffering, even for a self that has achieved a perfect union with Absolute Reality and even for Absolute Reality Itself in Its personal aspect as God.

> "What is God? For a man, God means his helping his fellow-creatures" (An anonymous philosopher, quoted by Pliny the Elder). "Love is of God . . . Herein is love, not that we loved God, but that He loved us . . . If we love one another, God dwelleth in us and His love is perfected in us . . . God is love, and he that dwelleth in love dwelleth in God, and God in him" (1 John iv, 7, 10, 12, 16).

Thus, when a Mahayanian Buddhist or a Christian compares the Hinayana with his own faith, he will probably come to the conclusion that his own faith is the better one. It gives, he will probably feel, a deeper insight into the mystery of the Universe; and it holds up a higher ideal of what human beings should try to do with themselves. If this is the Christian's conclusion, what is the consequent action that he ought to take in a world in which the "annihilation of distance" by Technology is now bringing all the higher religions into ever closer relations with one another? His first impulse might be to act like "certain which trusted in themselves that they were righteous, and despised others"; and he would find many precedents for this in the histories of Judaism and Islam, as well as Christianity. Yet these precedents would also be warnings. For Pharisaism has been the besetting sin of the religions of the Judaic family, and this sin has brought retribution on itself in a tragic series of atrocities and catastrophes. The fruit of Pharisaism is intolerance; the fruit of

intolerance is violence; and the wages of sin is death. The sinfulness and deadliness of the Catholic-Protestant War of Religion in Western Christendom was the evil that moved our seventeenth-century Western predecessors to establish religious toleration in the name of Christian charity. In our life-time we have seen an apparently settled habit of toleration, which we have inherited from our seventeenth-century predecessors, being undermined by secular ideologies which have retained nothing of the Western religious tradition except its pharisaical exclusiveness and fanaticism.

If we find ourselves, nevertheless, still tempted to drop back into a traditional pharisaic rut, we can fortify ourselves against this temptation by recollecting several truths which are counsels of charity.

Touchstone of Success

The touchstone of a religion is its comparative success or failure, not merely in divining the truths and interpreting the counsels, but also in helping human souls to take these truths to heart and to put these counsels into action. So the last word has not been said about a religion when we have accepted or rejected its definitions of the nature of Reality and of the true end of Man. We have also to look into the daily lives of its adherents and to see how far, in practice, their religion is helping them to overcome Man's Original Sin of self-centredness. This is a question which every religion has to abide. And a Christian who rejects the Hinayana's vision of Absolute Reality and its policy for coping with human life will condemn the Hinayana at his peril if his adverse abstract judgment has not been confirmed by personal experience of the spiritual climate of the Hinayanian Buddhist World. If he has not been convinced, by direct observation, that human beings are leading less good lives under the Hinayanian dispensation than under the Christian, it will be unwarrantable for him to pronounce his own religion to be the higher of the two.

We believe that our own religion is the way and the truth, and this belief may be justified, as far as it goes. But it does not go very far; for we do not know either the whole truth or nothing but the truth. "We know in part" and "we see through a glass, darkly". When the light has shone out into the darkness, the Universe still remains a mystery.

"The heart of so great a mystery can never be reached by following one road only." Even if it should prove to be true that the other higher religions have less of the truth in them than ours has, this

would not mean that they have in them no truth at all; and the truth that they have may be truth that our own religion lacks. Symmachus's argument for tolerance has never been answered by his Christian opponents. The forcible suppression of his ancestral religion by the secular arm of a Christian Roman Government was no answer at all. And he has not even been silenced; for, though Symmachus's ancestral religion is long since extinct, Hinduism lives to speak for Symmachus to-day.

In the world in which we now find ourselves, the adherents of the different living religions ought to be the readier to tolerate, respect, and revere one another's religious heritages because, in our generation, there is not anyone alive who is effectively in a position to judge between his own religion and his neighbour's. An effective judgment is impossible when one is comparing a religion which has been familiar to one in one's home since one's childhood with a religion which one has learnt to know from outside in later years. One's ancestral religion is bound to have so much the stronger hold upon one's feelings that one's judgment between this and any other religion cannot be objective. Our impulse to pass judgment between the different living religions ought therefore to be restrained by us till the physical "annihilation of distance" has had time to produce the psychological effects that may be expected from it. A time may come when the local heritages of the different historic nations, civilisations, and religions will have coalesced into a common heritage of the whole human family. If that time does come, an effective judgment between the different religions may then at last begin to be possible. We are perhaps within sight of this possibility, but we are certainly not within reach of it yet.

Meanwhile, all the living religions are going to be put to a searching practical test. "By their fruits ye shall know them." The practical test of a religion, always and everywhere, is its success or failure in helping human souls to respond to the challenges of suffering and sin. In the chapter of the World's history on which we are now entering, it looks as if the continuing progress of Technology were going to make our sufferings more acute than ever before, and our sins more devastating in their practical consequences. This is going to be a testing time, and, if we are wise, we shall await its verdict.

If we do not feel that we can afford to wait for Time to do its discriminating work, we are confessing to a lack of faith in the truth and value of the religion that happens to be ours. On the other hand,

f we do have faith in it, we shall have no fear that it will fail to play ts full part in helping human souls to enter into communion with the resence behind the phenomena and to bring themselves into harmony vith this Absolute Reality. The missions of the higher religions are ot competitive; they are complementary. We can believe in our own eligion without having to believe that it is the sole repository of truth. Ve can love it without having to feel that it is the sole means of alvation. We can take Symmachus's words to heart without being isloyal to Christianity. We cannot harden our hearts against ymmachus without hardening them against Christ. For what ymmachus is preaching is Christian charity. "Charity never faileth; ut, whether there be prophecies, they shall fail; whether there be ongues, they shall cease; whether there be knowledge, it shall vanish way." (1 Cor. xiii, 8.)

Foundations of Unity

A Summer Conference for Lay People is being organized by athleen Bliss and John Lawrence at Dunford College, Midhurst, om 8th to 15th September.

The course, which is open to Anglican and Free Church Lay eople, is intended to help its participants to take an active part in rthering Christian Unity in their own localities. Numbers will be mited to twenty.

Dunford College, the home of Richard Cobden, provides an ideal tting for a meeting of this kind. Fifteen miles from the sea, at the ot of the South Downs, Dunford College stands in its own grounds onsisting of 170 acres of woodland and farmland. The house is omfortable and the cooking is good.

The course is not contemplated as a series of lectures but as a eek of study and prayer in which all will take part on seminar nes. There will be ample free time for informal discussion and creation. Dr. J. H. Oldham, the Senior Fellow at Dunford College, ill address the course. The Rev. Alan Booth will lead the discussion uring the first half of the week.

There is a golf course at Cowdray Park, three miles from Dunford, nd excursions will be arranged for those who wish to take part in em. The charge will be seven guineas for full board and lodging r seven days (registration fee 10s. 6d. extra). For further particulars rite to: John Lawrence, 24 St. Leonard's Terrace, London, S.W.3.

The Kirchentag

E. H. Robertson

What lessons has Germany learnt from a poisonous Nazi régime, a crippling military defeat, and a dismemberment under four occupying powers? In the political sphere, it would appear, very little. This may seem a hard judgment and it needs qualifying. Men like Heinz Kloppenburg in Dortmund and Helmut Gollwitzer in Bonn are doing magnificent work in helping the churches and the political parties to learn the lessons of the past twenty years. Kloppenburg has even gone so far as to bring Socialist party secretaries and Protestant ministers together in an effort to understand what the changing pattern of twenty years has done to relations between Christian and Socialist. Helmut Gollwitzer has sought to teach the lessons learnt by close contact with a Communist Party. For all these efforts Germany still seems capable of making the same political mistakes of confusing "Catholic" with "Christian" in its party labels and "efficiency" with "despotism" in its party machinery. As Germany returns to prosperity and makes a bid for unity, all the old disquieting forces are appearing once more. Yet, in the midst of much disquiet, a lay movement has arisen among the German churches which gives a powerful hope for the future. It is confined to the Protestant churches, but that is the larger part of German church life. This article will contain no reference to the Catholics, who have their own way of expressing new life, but have no part at all in the powerful Kirchentag movement.

The Kirchentag movement is five years old. It began in 1950, when the Church of the Rhineland called the laity of Germany to a mass Bible study in bomb-shattered Essen. The date, the place and the invitation were all significant for the birth of a great movement. Germany was beginning to recover. Immediately after the currency reforms of 1948 there were stirrings of new life in Western Germany. By 1950 this new life was already evident in the amount of rebuilding, in the partial settlement of refugees, and in the beginnings of prosperity.

Two great issues troubled Germany: the refugees and the division of the country into two hostile parts. A prominent German preacher had already compared the four occupying powers to the four friends of the paralytic in the Gospel story. He described them as arguing

over a paralysed Germany instead of healing her. Later, it became evident Germany was even more deeply divided between the Soviet Zone and the three Western Zones. The division of the world between East and West was being enacted on the soil of Germany and the German churches felt this deeply. The churches had also expressed themselves clearly on the subject of refugees. The major relief plans were in their hands. "Caritas" handled Catholic relief and the much larger Evangelisches Hilfswerk constituted the largest single social service in Germany. Again it was on the invitation of the German churches that a conference was held in the Rathaus at Hamburg on the problem of the refugees in 1948. There, State and Church, German and foreign, conferred to discover the size of the problem and propose methods for its solution during the meetings. Dr. Elfan Rees of the World Council of Churches laid plans before the military governors of the British and U.S. zones which ultimately led to the release of funds for the refugees. In this way, the churches were conscious already of having led the way in helping to solve the problem of the refugees. They had also persistently refused to recognize the division of Germany into different zones. Neither would they admit that the Eastern provinces from which the refugees had come—Pomerania, Silesia, East Prussia, etc.—were forever lost to Germany. The Church was irrevocably involved in politics. For all its efforts, the problem of the refugees was still unsolved and men were saying that it never could be solved without mass emigration or the recovery of the lost Eastern provinces. Already, the refugee was becoming a political factor and men were in danger of forgetting that he was, first and foremost, a human problem.

The Kirchentag seized the opportunity and made its theme "Save the Person." Essen had been the centre of the industrial life of Germany, it had given power to the German armies, it had been as badly bombed as any city in Germany. The Kirchentag gave the city itself new hope and new life. The stirring in Essen was a symbol for the rest of Germany that her power, at least her industrial power, could be recovered. The Church of the Rhineland which had issued the invitation had behind it a good record of opposition to Nazism. It had given one of the earliest martyrs in Paul Schneider, the "Pastor of Buchenwald", who died of torture in 1939. All through the war years, active congregations had opposed Hitler as effectively in the Rhineland as anywhere in Germany. In 1950 it

was already under the leadership of a veteran of the Confessing Church, Praeses Held, and he issued the invitation.

The pattern for these Kirchentag gatherings was established at Essen. Dr. Rheinholdt von Thadden-Trieglaff, once governor of Louvain and recently back from Russian imprisonment, presided, and there were mass gatherings of children, of young people, and of workers. The city welcomed the movement. It was a demonstration of new life in shattered Germany.

Much was said about the refugees, but the other great factor was also emphasized. Germany was divided. The Church consistently refused to recognize the division.

With this in mind it was a popular decision to call the second Kirchentag in Berlin in 1951 and to arrange for it to meet in the Soviet sector.

This proved to be the largest Kirchentag so far. It was a massive display of the unity of East and West. Its theme emphasized the point of Berlin: "Despite all, we are Brothers". There was sounded a note which has so far been a dominant note in every Kirchentag. Berlin gave to the Church a platform on which it could say that the Church does not accept the division of Germany. With a million present, this mass Kirchentag became a tremendous call for the reunion of Germany.

"Be Glad in Hope"

The next great occasion was in 1954 in Leipzig, the largest city in the Soviet zone. There in a week of pouring rain 600,000 gathered from East and West Germany. "Be glad in hope" was the theme. It was not an easy theme for Eastern Germany, especially as less than a year had elapsed since an all-out attempt had been made by the East German government to bring to an end the youth work of the Church. Already plans were being made to find a substitute for the Church's confirmation services. Youth dedication was to take the place of confirmation, and everybody knew that there would soon be a second major conflict between Church and State in the Soviet zone. So Essen, Berlin and Leipzig have been the three great public occasions, and at all three the Church's voice has been heard on some great issue of the day. It has not been the voice of Church leaders, it has been the voice of a mass gathering of the laity. It has not been a simple political statement, it has been conviction on a political issue as a result of Bible study.

Kirchentags at Stuttgart in 1952 and at Hamburg in 1953 failed o rise to quite the same note as the Berlin Kirchentag, but in some ways they were more important, because they developed the Bible tudy with which the movement had started.

On all these occasions the cry has been a popular cry. The Kirchentag movement has not yet had to go against the tide of opular opinion. Perhaps its real testing time will come when it has o say something that does not please the mass of German people.

The movement is both political and devotional. It enshrines the pirit of Dietrich Bonhoeffer, who was hanged by the Gestapo five ears before the first meeting of the Kirchentag was held. Bonhoeffer ad already made the bold venture of combining politics with devo- ion. A true son of Martin Luther, he declared that Luther would ave said the opposite in our day from what he said in the early ixteenth century. Then it had been necessary to define clearly the unction of the State and the function of the Church. There must be o confusion and each was sovereign, under God, in its own realm. utheranism retained this separation for a surprisingly long period f history. The Nazi period broke it, at least for some. The Con- essing Church in 1933 declared that there was no area of life in hich loyalty to Jesus Christ did not take precedence over all other oyalties. Thus it came about that Dietrich Bonhoeffer was reading is Bible daily and working at new developments of theology, while e was also working with a group conspiring to assassinate Hitler nd overthrow the government. This group may not have had his ntire approval. Like Helmut von Moltke, who was also one of the roup, he may have stopped short of assassination. However, Bon- oeffer, principal of an illegal academy for ministers who would perate in defiance of Adolf Hitler, fully approved of the plans to verthrow the government and took part in negotiations with England. Ie was up to his neck in political intrigue. It is important to ecognize that he did not abandon theology for politics. His theology aimed the right to dominate the political field. And his theology as Biblical. His spirit has profoundly influenced the whole irchentag movement. Dr. Rheinholdt von Thadden-Trieglaff has een the leader and his inspiration has been responsible for its owth, but the basic ideas of the movement come from the onfessing Church and from men in it who thought as Bonhoeffer ought.

The Kirchentag movement is basically a method of Bible study.

It is theological; but it has never tried to keep out of politics. Each of its great mass rallies has raised political issues: the refugees, the control and management of industry, or the unity of Germany. The great political issue, which has always roused fervour and excitement has been the unity of East and West, the oneness of Germany.

This use of the Bible to lead men with confidence into the field of political decision goes back to the earliest days of the Confessing Church, whose "Bruderrat" (Council of Brethren) always took its decisions after long study of the Bible. There had been Bible study groups in Germany before. For generations, the Bible has fascinated the German mind; but it has either offered a field for brilliant analysis, divorced from personal religion or for personal religion divorced from public life. Both higher criticism, at times arid, and pietism had their natural home in Germany. What Nazism did, as it successfully deprived the Church of any vital part in public life was to drive it back to the Bible. Hitler thought the churches were safe in their Bible study groups. He little knew that he had left them the most powerful of their weapons.

Up to this time, the average sermon preached in Germany was an exposition of some theological theme, using a text as authority or even, as so often in England, merely as a starting point. Themes such as the deity of Christ, the Nature of the Kingdom of God, even the relation between Church and State were common material. Rom. 13 was becoming popular in the early Nazi period: "The powers that be are ordained of God." "Render to Caesar" was a popular text. The Confessing Church saw the danger of suiting its text to the occasion or of being lost in academic discussion. Paul Schneider, who has already been mentioned, was typical. He stopped preaching about themes and took whole passages from the Bible, setting his hearers into the Biblical experiences and calling upon them to make the Biblical decisions. Thus his last sermon, before beginning that long pilgrimage of suffering which ended in Buchenwald, was from Luke 18, vv. 31-43: the healing of the blind beggar on the Jericho road, as our Lord went to His death. In that sermon, he took his people along the road of the Passion. First they were disciples listening to the promise of suffering; then they were blind beggars seeking sight from Jesus and receiving it.

Thus the Confessing Church lived in the Bible, feeling its anxieties and making its decisions. The Bible became the Word of God in

new sense. They heard the insistent voice of Karl Barth saying that they must sit under the Word. It became a Word for them, directed to their situation. This attitude to the Bible has continued. In 1952, when the Kirchentag met in Stuttgart, the theme for Bible study was "Israel's exodus from Egypt." Among those thousands who gathered daily in the eight large tents for Bible study, were many who had "come out" from the Eastern provinces, many refugees who wandered over the face of the earth, as Israel had wandered in the wilderness. They were caught up with the story of the Bible and faced its questions as addressed to their condition.

In the development of this method of dynamic Bible study, the Kirchentag owes a great deal to the Evangelical Academies. There are now eighteen of these academies in Germany, where vocational groups meet for three or four days at a time. They may be doctors or farmers or factory workmen. They will have common bonds and common problems and their discussion will be natural and easy. Each day will begin with Bible study and together they will think out the message of the Bible for their work. One of the most famous of these courses is the annual conference of journalists, at the Hermannsburg Academy, which owes so much to Bishop Lilje, himself trained in the hard school of the Confessing Church.

Fellowship of Exposition

It is at one of these academies that preparatory work is done for each Kirchentag. This is the "Inselkonvent" (Retreat), where a group of leaders attempt Bible study in true brotherhood. There are no experts who tell the others the answers to their problems. There is simply a corporate seeking, a fellowship of exposition. What is sought is a modern, popular and adequate interpretation of the Bible passages chosen. Most of those present at the preparatory studies are those who will lead the mass Bible study at the next Kirchentag. They are, therefore, ministers. This movement has not yet thrown up an appreciable number of leaders in Bible study from among the laity. At first sight, this seemed to me to be a weakness; but my second thoughts have been different. Every attempt to stir the laity in a Protestant, as distinct from an Orthodox country, has depended upon the leadership of the ministry. Perhaps this is the only way. Apart from Bible study, the Kirchentag is led by the laity. In the churches all prepare themselves, as the day of the mass meetings draws near,

by careful group and personal reading of the Bible in relation to daily work.

When the week of the Kirchentag comes, it is a week of mass meetings for Bible study around certain selected themes. These large meetings are open to everybody, and have proved effective in reaching those outside the churches. Men come in from industry and from their own personal problems and learn that the Bible describes a situation like their own, posing and answering even their unasked questions. Most laymen who attend a Kirchentag say afterwards that, when the inspiration of the great crowd is forgotten, they will remember the lessons learnt in the Bible study. The mass meetings, the demonstrations, the drama and the spectacles have their place, but the abiding worth is in the word wrested from the Bible to speak to our contemporary situation.

This is the part that digs deep and, for this reason, 1955 has been a year of experiment in regional, as distinct from national, Kirchentags. It was hoped that such regional impacts would be followed up more easily on the spot by the men who both spoke in the Kirchentag and lived in the region. The experiment in the area of the Rhine and the Ruhr, at Duisburg, was the most successful, but it is too early yet to judge the effectiveness of follow-up work.

Apart from the central characteristic, of making the Bible speak into a modern situation, the Kirchentag has other qualities. These can best be noted by a survey of the towns in which they have been held. The towns are more than meeting places, they are organisms stimulated and partially changed by the visit. Theatres, art galleries, public places are all shaken by the message of the mass meeting and the word forced from the Bible. On the other hand, the local problems are resounded by the Kirchentag as through a microphone into a powerful amplifier.

This is a thoroughly German movement. It has behind it the long bitter years of "the Church Struggle"; it is set amidst the clash of great issues in a divided Germany; it is part of the longing of a people seeking an honourable future. I was fully aware of this German character when I proposed, in a *British Weekly* article, that Britain was ripe to produce her own Kirchentag. Despite the many wise letters, I still think she is. We lack the great issue, we lack the training of a Church Struggle; but we do not lack the need to demand from the Bible a word to our people in their present confusion nor the desperate urgency of finding a bridge between pulpit and bench. In

nis need, Germany has much to teach us. She has also much to learn rom our experiments in industrial relations.

It was a timely warning from Kathleen Bliss, when she insisted nat sociological as well as theological insight should be welcomed in xamining our present ineffectiveness in industrial society. Germany as not solved her problems. She, too, is largely ineffective. Surely ne limited success she has achieved with her theological understanding nould be joined somewhere to the limited success we have achieved vith sociological understanding. I should like to see some of the ork done by William Gowland at Luton, Ted Wickham in Sheffield, nd that attempted by the Bishop of Manchester's committee, better nown by those who organize the Kirchentag. It seems to me that ritain and Germany could in that way plan to make good their own eakness and greatly strengthen each other.

When John Huxtable, Chairman of the Committee on Evangelism or the British Council of Churches, replied to my article in the *ritish Weekly*, he expressed some misgivings, but certainly thought e had a theme in our attitude to the Welfare State. Here is part of is letter:

> "The British people have passed through a period of social revolution. The Welfare State, not yet complete and perfect, admittedly, nevertheless represents the achievement of much that many forward-looking people have worked and prayed for in past years. In this we all rejoice, but what can generate in all sections of the community that sense of personal and social responsibility without which the finest social order will inevitably decay? If we have a Kirchentag at all, might we have it about this?"

Such a theme would give us something that the Germans have ever faced. An issue in which some unpopular things must be said.

.B.—*Kirchentag Calling*, edited by Bernard Causton, is now available in this country. It is a short booklet giving background to the whole movement.

"What does God do all day?" once asked a little boy. One could wish that more own-up people would ask so very real a question. Unfortunately most of us are t even boys in religious experience, but only very unthinking babes. It no more curs to us that God is engaged in any particular work in the world than it occurs to little child that its father does anything except be its father . . . Childhood, whether the physical or in the moral world, is the great self-centred period of life; and a rsonal God who satisfies personal ends is all that for a long time many a Christian derstands.—Henry Drummond, in A Diary of Readings, *Day* 215. (*See page* 41).

Frontier Chronicle

A Letter From Sophiatown

MARTIN JARRETT-KERR writes:

The Order by the S.A. Minister of Native Affairs, Dr. Verwoerd, that the private Anglican school of Christ the King, Sophiatown, Johannesburg, must close has given rise to many speculations about the application of the provisions of the Bantu Education Act. Replying to questions about his action in the Senate, Dr. Verwoerd said:

(a) That the School was operating illegally, and had only applied for Registration from the Native Affairs Department when ordered to close. This latter statement was at once denied, and the dates of application given. Dr. Verwoerd then tacitly withdrew the second allegation, but still insisted that the School was operating illegally. It is true that the School was operating before Registration of it had been allowed; but since Registration had been applied for officially in January 1955, and Dr. Verwoerd's own Department had, both verbally and in writing, consented for the School to continue pending the Minister's decision—the delay, from January 1955 till February 1956, in giving a decision was entirely the Minister's—Dr. Verwoerd seemed to be using the word "illegally" in a highly personal way.

(b) That the School was a protest School, was never meant to be permanent—since Sophiatown, under the "Removals scheme", has a limited life—and was only started in order to gain overseas publicity when it was closed. If the gradual removal of the inhabitants of Sophiatown (much slower than was imagined: many people think it will take twelve to seventeen years to complete it) makes schools there impermanent, that applies, of course, to Government Schools as much as to the School of Christ the King. If our School was only meant to be a temporary School why should we have raised large sums, overseas and in this country for its continuance? If we only opened it, knowing the Minister would close it, then we must have had unusual insight into the Minister's mind, or very confident prediction of his ruthlessness.

(c) That the School employed a Mrs. Marks, wife of a former member of the Central Executive of the Communist Party—was it in the interest of the "natives" that a School which made use of such a type of teacher should be allowed to continue? The Bishop of Johannesburg replied to this that Mrs. Marks was for years the Principal of a Government-aided School, and was offered the principalship of a "Bantu Community School" before coming on the staff of Christ the King School.

(d) That when the Government had asked that Native families should contribute 1s. 6d. or 2s. per month towards schools in their villages, this was described as an exploitation of poverty. "In the case of this school instead of it coming out of the pockets of the Church members Natives were themselves contributing 5s. to 10s. Was that not exploitation of poverty?" This was a complete misrepresentation. The Government's plan is a levy of 2s. per month, to be added to rents, on all Africans

whether they have children in school or not, whether they have children or not: a compulsory levy. Those who preferred private education in a Church School willingly paid 5s. to 10s. per month at Christ the King, and some would have paid more; even with these fees the Church had to find considerable sums of money herself to keep the School going.

If this is the pattern of the future, then what will happen to the Roman Catholic Schools, towards which the Roman Catholic Church has raised over one million pounds? And why should there ever have been a clause in the Act providing for the Registration of Private Schools at all? If, on the other hand, this is discrimination against one particular denomination, let the Minister say so frankly. When, we ask, does a Private School become a Protest School?

What is true about Christ the King School is that it was successful. There were over five hundred children in school, and a waiting list of five hundred; many parents, when "vernacular instruction" began in the State Schools in January of this year, removed their children and sent them to Christ the King School. To accommodate those turned out of our school, the Government is having to build prefabs—to honour its promise that the children will not suffer, and to confirm Dr. Verwoerd's statement that Christ the King School was not necessary". If a school that successfully challenges the Government schools is a Protest School, then Dr. Verwoerd was right: ours was a Protest School. And may there be many more.

In a subsequent letter Martin Jarrett-Kerr writes:

There has been no change in the position. There is no "reprieve": all that happened was that in the first instruction from the Department of Native Affairs the School was ordered to close "forthwith"; so the Bishop at once summoned a meeting of parents (very indignant parents) and told them the School had to close by order of the Minister. Then Dr. Verwoerd announced that the instruction was a mistake ("a clerical error") and that what he had ordered was that it must close at the end of the quarter—viz. in April. And he waxed very indignant that the Bishop should have used it for "propaganda" purposes by summoning the parents—"You would have thought that in these circumstances he would have made inquiries from my Department as to what 'forthwith' meant."

But since I wrote the Minister has now—having abandoned his previous reasons for closing the School, as they have been shown to be unfounded—produced a completely new set of charges. He now says that after investigation by his department "certain things (unspecified) were found to be wrong; and the children in that school had taken a part in an agitation against Bantu education in Sophiatown"; (earlier he had said, more specifically, that the School had been "connected with the boycott of Government schools"). But our School started before the boycott started; and when the boycott started, and the children taking part in the boycott were excluded from all education, the African National Congress came to

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(As we go to press, we learn that the School has finally been closed by order of the Government.—Editor)

Fr. Sidebotham and asked him if he could not enlarge the school so as to take in at least five hundred of the seven hundred children thus affected, and Fr. Sidebotham refused. Indeed we were unpopular with the African National Congress because of the refusal.

"Frontier" Meeting in Berlin

The European Christian Press Circle (*Arbeitskreis fur Evangelische Information in Europa*) held recently a conference at the Evangelical Academy in West Berlin on the subject of "Social Systems in East and West". Visitors from East European countries included two professors from the Protestant theological college in Warsaw; and after a certain amount of rather official lecturing, discussion was noticeably free and informal. The conference by no means split "East" and "West"; for there were present Western journalists of all shades of opinion, from the Dutch journalist who declared roundly that the Church had no concern with economic affairs (he was very much in the minority), to the Englishman who dared to criticize the lack of equality of opportunity for young students in Western Germany—a point of view which found more support from younger than from older Germans present.

A notable contribution to the debate came from Alfred Mozer, International Secretary of the Dutch Labour Party. He offered some penetrating comments on the spiritual dangers and opportunities of a controlled economy and a welfare state; and discussed, much more readily than some church journalists present, the moral duties of an advanced economy in helping under-developed areas of the world.

The next meeting of the A.K.E.I. will be held during the Frankfurt Kirchentag this next August, and there will be full provision on this occasion for English-speaking visitors. Any British journalists who will be at the Kirchentag are asked to notify the English correspondent of the A.K.E.I. c/o THE CHRISTIAN NEWS-LETTER.

European "Third Orders"

There are signs on the Continent of a rapidly increasing interest in "Third Orders" and similar laymen's organizations, by which lay Christians commit themselves to a specially disciplined life, and undertake regular retreats and some kind of liturgical worship. The World Council of Churches consultation at Bossey, Geneva, this month includes a commission to study these developments; and the Evangelical Academy at Tutzing, near Munich, recently held a full conference on the subjects. Comments were given on the work of Taizé, Iona, and the St. Michaelsbruderschaft, and details given on the formidable German deaconesses' organizations.

Student Christians in the United States

Three recent comments about undergraduate religion have come to hand. The National Council of Churches reports that an investigation in some 300 colleges and universities shows very much greater interest in religious courses than there was twenty years ago. Yale, for instance, has 500 undergraduates (out of 4000) in courses on religion, as compared with about 50 out of 2800 twenty years ago. Princeton, where an undergraduate course in

eligion was offered in 1939-1940 with wenty-one students, now has 700 udents in such courses and a graduate rogramme leading to a doctor's degree. his interest, they stress, indicates "not much a religious revival as a religious earch". The reason most often given r this is "a disillusionment with the ea that science can solve all man's oblems . . . Conversations with udents do not bring out a desire to rgo scientific achievement or live in e past . . . Rather, students are often plying to religion and religious achings the vigorous searching and tellectual approach found in other sciplines such as the sciences". Student concern for religion is a rious attempt to find a spiritual basis r action in the modern world."

A somewhat different observation pears in the Roman Catholic maga-ne, *The Commonweal*, New York. The itors suggest that "students show an creasing interest in religion . . . an terest . . . set apart from what is urious in our present 'religious vival' . . . But they do not attend e churches . . . That these students strust the churches is clear from their lure to attend any particular church spite of their real religious interest . . . is is failure, and we must accept it largely our responsibility."

The third report comes from an nerican correspondent, and comments the seventeenth Quadrennial Con-ence of the United States Student lunteer Movement held at Athens, io, recently. "Reverberations from recent Ecumenical Student Confer-e on the Christian World Mission, sponsored by the Student Volunteer Movement, are being felt throughout the United States. It would be easy to dwell on the week itself, the vast number of students who attended, the cosmopolitan representation (about 1300 non-Americans and 1800 American students), the real encounter of student by God and of student to student in the 190 Bible discussion groups, and the ringing declarations of faith and commitment by platform speakers".

More important were some of the awkward questions raised, especially on the role of the United States as a world power today. "Is the United States embarrassed in her new role as a super power? Are our Christian students willing to tackle the huge task of becoming intelligently literate and responsibly prophetic about the role of the United States? Why do other peoples suspect American motives? The call to Christian vocation as responsible citizens rang clearly at Athens."

"Is the Church willing to seek unity? The distressing fact of denominational particularism cut into the heart of discussions. Most evident was the fact that many of the students at Athens had little understanding of their own denominational heritage, as well as prejudiced ideas of other denominations . . . What is the Church? Here is the sixty-four-dollar question. Why was the unity of this conference blasted by the non-participation of some individuals and delegations in the closing service of Holy Communion? (About thirty per cent of the Lutherans who attended held a service apart from the one offered by the local Episcopal diocese.)"

Industrial Evangelism and Theological Education

The Church Labour News-Letter, aka, Japan, has sent us this comment m a correspondent in Siam:

'If we admit the strategic importance of the work generally described as industrial evangelism, we should expect that the theological schools and colleges would be providing leadership in this

work. However, as far as Asia is concerned, the opposite seems to be the case. This is not to say that staff members of these schools are all unaware of the problem; nor do a few important exceptions alter the dominant impression that theological institutions in Asia lag behind in this field. If this is a true description of the situation, it should give food for thought as the Conference on Theological Education gather in Bangkok. If theology is really 'in the service of evangelism', then something seems to have gone wrong. What is the trouble? For our own answer we shall look in three places: the churches, the schools, and the theological schools.

According to the observation of the writer, church membership in Asia comes from two social groups—the rural population, and the middle-class in the city. All over the various countries where the churches live, the great cry is for trained leadership. Pastors, evangelists, youth workers, women's workers, teachers are needed. Apart from advanced study abroad, the main source of this kind of leadership is the theological school. And it is needless to say that the production of leadership is of great importance for the quality of the life and witness of the churches. But the pressure which this need puts on the theological school is such that any pioneer work *outside* the organized church is discouraged. The churches neither ask for, nor have a place for leaders in the field of industrial evangelism as a specialized field, which must break the pattern of church life and growth. The moral is clear. The theological school exists to serve the churches and must produce leaders needed by them, and within the social classes where the churches live.

The second place we look is at the schools. Most of the recruits for theological study come up through church-related schools which follow a prescribed government curriculum. These schools are generally geared to the production of a professional class of intellectuals. If a student comes from a working class family, such as servants, day labourers, or pedicab drivers, his education lifts him above this environment. Thus the students who present themselves at the theological seminary are already at a certain level in the social scale. Neither they nor their church supporters would like to go down the scale to minister to a "lower" class.

The third focus of our attention is the theological school itself. Here the picture is usually that of a small staff overworking itself in presenting the major theological disciplines, carrying other responsibilities, preparing lectures often in a tongue other than their mother tongue. This burden leaves little room for developing friendships in the labour world, or for studying the problems of any particular group of workers. Then there is always the struggle between the theological courses and the practical courses. Should the student run off in all direction to make his training practical, or should he stick to his studies at the expense of the outreach of the gospel? As far as the specific field of industrial evangelism is concerned, there is the problem of balancing this need against that of rural evangelism, Christian education and other 'practical courses'."

Charity Begins Near Home

In some countries of the free world there is misery on a scale iat no efforts of the victims can cope with. The only hope is that ie more fortunate countries will realize their interdependence with ie less fortunate and that they will make a corresponding effort. ut it is not only a question of Asia and Africa and parts of South merica. Even in Europe there are countries with difficulties that e far beyond their resources and in a country like Italy the growth population is likely to be greater than the growth of production that the situation may become steadily worse. Keynesian econom- s may deliver us from the trade cycle but they are no cure for the overty of a land where mouths increase faster than food.

Here are some facts condensed from a recent issue of *Esprit* L'Italie Bouge', published by Esprit, 27 Rue Jacob, Paris Vle, 50 francs);

> "There are 869,000 families in Italy to whom meat, sugar or wine are totally unknown. There are 700,000 people in Italy who are fit to work but have never found any work; one third of them are in their twenties. There are over two million unemployed, and nearly as many again partly unemployed. In 1952 in Sicily, a man, father of several children, killed his wife. When the gendarmes asked, 'Why did you do it?' he said, 'She ate too much. There wasn't enough left for the others.' Poverty in Italy is not a transitory, accidental thing, a result of the war, for example, or of seasonal or cyclic under-employment. It is a state which has been permanent for several decades, and which shows no sign of improvement.
>
> "Partial unemployment is rampant in the countryside; according to the latest figures out of 270-280 working days a year, there are 94 (one third) on which the average Italian agricultural labourer does not do any work at all, or which he spends on unproductive tasks. A recent parlimentary enquiry estimated that in the next few years the demand for agricultural labour would be reduced, and that this reduction would not be compensated by the slight growth in industrial employment. The social climate of Italy is determined by unemployment and the threat of unemployment. To lose one's job is a disaster, and that Damocles' sword is used by the employers to vitiate to a great extent the proper functioning of trade unions. A permanent army of unemployed can render working-class organizations practically powerless. To realise the psychological and sociological importance of the problem, one should see in a village in Campagna the *braccianti* waiting for days on end, in the streets and on the square, for some farmer to come and take one or two or three of them for a day's work. In Naples, the chances of finding work are so feeble that looking for it can well seem a waste of time. It seems more practical to try and live by one's wits.
>
> "Ninety-two thousand Italian families live in caves or wooden shanties, 232,000 in garages or sheds. The diet of the inhabitants of Lucania is 87 per cent deficient in animal proteins and 20 per cent deficient in fats. In Grassano births exceed deaths by over 15 per thousand against a national average of 7 per thousand. When asked

about this a peasant answered: 'We go to bed at eight because w have no fuel to heat ourselves; and then we warm each other an that is how the children are born.' "

While such things happen it is small wonder that one third o the Italians support Communism. But there is of course anothe side. If Italy is backward in some respects she is very advanced i other respects. A friend reminds me that "One of the many paradoxe of the unhappy state of Italy is that Italy is in fact turning out tech nicians and young technical experts in great numbers, so that British industrialist who recently visited the country and who, lik all such in Britain, is very short of technicians, found it a mos promising field of recruitment". But Italians are not always able t exercise their skill in other countries: Italian miners are not accepte for work in the British coalfields.

Italy's difficulties are that her population is too big for her re sources at the present level of productivity and that her populatio is growing faster than her food supply. But if the efficiency o Italian agriculture could be raised to the Danish level there woul be enough food to go round, the Italian peasants would be able t buy the goods that Italian technicians are waiting to produce and th way would be open for further advances in productivity. Thi thumbnail sketch of a complex problem omits much and this is no the place to fill in the picture of how Italy might be helped to in crease the productivity of her land. Here we are only concerne to bring out two essential factors in the situation. First that it i useless to expect Italy to overcome her difficulties without help And second that if somehow or other Italy could be helped ove the hump she could go ahead without further help. Indeed th skill of Italian workers and the technical efficiency of Italian en gineers would soon enable Italy to take a notable part in helpin other unfortunate lands.

When so much is waiting to be done in so many countries, it wi not be easy to decide what should be done first. But the countrie of Europe are neighbours and that imposes a special duty on ther to help each other. And might it not be good strategy to put special effort into helping those countries whose level of technica development is already such that a short sharp effort spread over decade or so might be enough to turn "have nots" into "haves" Perhaps the Council of Europe will turn its attention to this aspec of European solidarity. The proposal to set up a South Europea Development Bank is a step in the right direction.

Calculated Inefficiency

The Problem of the Modern Hospital

J. C. J. Burkens

The days when a patient was afraid to go to hospital because it eant being mortally ill, and probably dying far from home, are long o. But for a long time patients often waited for recovery with ignation. Nowadays the whole atmosphere is one of optimism and tivity. Therapeutic possibilities have become so great that, up to e day the patient dies, we not only try to mitigate his suffering, t we go on treating him. The change is a major achievement; but creates a problem. Doctors can rarely bear to admit that their rapy has failed. But an end must come. Perhaps we wrong the iously ill, the dying patient, by our optimism. By always starting new treatment we may bring such a patient to a state of mind erein he has great difficulty in accepting death. We do not like when a patient dies in the wards—and we are right! But death the modern hospital has become nearly as invisible as in our daily , where the churchyards have disappeared from the towns, and uneral procession is a stranger.

Formerly a medical treatment was a one-man job. The general ctitioner needed the advice of a specialist sometimes, but when had obtained that advice he continued to do his task, as the tain of a ship calls in a pilot and even hands over his command a time, but remains the master of the ship. If a surgeon treated ase he was equal to his task without the help of another specialist. w an ever increasing number of cases need the assistance of a ond medical man, or of a laboratory.

The hospital is the place where this medical co-operation can be lised. One can judge the quality of the medical work in a hospital the measure of team-work found there.

prefer a small, old-fashioned hospital with restricted technical sibilities but with a medical staff that works closely together to ig, modern and beautifully equipped hospital without a good n-spirit. Hospital nursing has never been a one-woman job. In ds several nurses work together, and nursing is a twenty-four hour . But more and more nursing tasks require specialised nurses. nost hospitals nurses are trained, so nurses with different capacities

and qualifications work next to one another and a continual co-operation is necessary.

Team-work, however, has a reverse side. There is a serious danger that the patient no longer meets a doctor, but a group of doctors; no longer one well-known nurse but a team of nurses, one succeeding another in a varied and complicated way. The doctors, and to a lesser degree the nurses, no longer see their patient primarily as a person, but as a "case" that they must treat together. And whilst the material results arrived at in that "case" will probably be much better than formerly, the personality of the patient can be wronged, and he may feel himself to be wronged. For as the technique can place itself between the patient and the doctor, or the nurse, so can the team.

It is necessary to develop the team-work in the hospital to the highest degree, for the co-ordination of the various data, and for preventing a chaos of unnecessary examinations and treatments. But most of all one central doctor, in charge of one patient, is necessary, so that the patient will always meet one medical confidant. A personal relationship must exist, and this is only possible between two persons, not between a person and a team. In a team of nurses working in a ward, individual patients should be assigned to individual nurses, and be nursed by them at least for a fixed part of every day.

The Chaplain's Place

Close co-operation between chaplain, doctor and nurse is indispensable and this necessity is better recognized than it was, partly because of the increasing interest in the psychology of the patient. But this is much more difficult than it was. The patient's stay in the hospital has become shorter. Often it is difficult enough for the chaplain to find a patient who is not dazed after an operation, does not have a tube in his mouth or an infusion in his arm, or who is not on his way to some treatment, and besides this, the wards are much more restless than formerly, and it is difficult to find the opportunity for a quiet and uninterrupted talk with the patient.

Most modern hospitals are not so materialistic that the people who work there have no eyes for spiritual values. But there is a certain danger in this time of psychosomatic medicine that spiritual care will get the freedom it needs not for spiritual values, but because spiritual care is valued as a psychotherapeutic achievement.

Medical activism has drawn the attention of the patient very much o his recovery and bodily well-being. This is excellent, but it makes t difficult for the chaplain to find enough attention on the patient's art for his message. It is a challenge to the chaplain to find new vords and new forms for his message.

The relation between the chaplain and the doctor is often one vithout real contact. The time has passed when the clergyman nspired distrust in the agnostic medical man. Many doctors who ecognize the psychological needs of their patients have much ifficulty in devoting themselves to their social problems and still nore to their spiritual needs. It is difficult in many hospitals to find ne right place for the spiritual care of the patient. The chaplain has special purpose, and that purpose is ultimately not that of somatic ecovery. The right relation between psychotherapeutics—the domain f the doctor—and spiritual care—primarily the domain of the lergyman, and yet, by virtue of the general priesthood of all elievers, suddenly also the task of the doctor—is difficult to find; nd much more difficult in the hospital with its continually changing opulation than in the homes of the sick.

Dr. Jónson, in Oslo, has sought a solution by making the chaplain member of his medical staff. The chaplain with the medical ssistants accompanies the doctor when he visits the wards. The naplain wears a doctor's white coat. I am sure that Dr. Jonson, ho is a very special personality, and who undoubtedly has attached special personality as chaplain to his hospital, can succeed with nis experiment, but generally speaking the disguising of the chaplain t a doctor's coat points to a fault in this solution. Medical rofessional secrecy must also be violated in this way. The solution annot be found in the mixing of the tasks of the medical man and ne chaplain. It must be found in a personal contact between them, nd in conferences in which doctors, chaplains and nurses participate.

On one side the hospital has intruded much more into society. he number of patients visiting out-patients departments is much reater than the number of patients in hospital, and that is right. t the X-ray department and the laboratories, patients walk in and ut all day. Formerly one lived inside the hospital during twenty- our hours of the day, and had left ordinary life, or one was not hospital at all; nowadays most patients visit the hospital during part of the day, to return to everyday life for the rest. But the ospital has become more isolated from the community.

This isolation has occurred because of the complication of hospital work, and it is even useful for its efficiency. But we begin to see also the dangers. It has the unpleasant result of making the patients ill at ease—at any rate at the beginning of their stay in the hospital. It has increased the distance between the specialist, the hospital doctor and the general practitioner, and has made it more and more difficult to let the general practitioner participate in hospital life. Probably the most important thing of all is to make the hospital more truly a part of social care. All workers who have anything to do with the sick must take more interest in social factors as causes of illness and in the social consequences of illness. This problem can be eased by appointing social workers to the hospital.

These same factors have isolated groups of hospital workers from one another partly because more and more auxiliary workers with specialized tasks have taken their place in hospital life (specialized nurses, laboratory analysts, dieticians, receptionists, etc.). These do not understand the tasks and difficulties of other workers, nor do they see the totality of the care for the ill. A lot of the daily quarrels we know so well are caused by no longer understanding one another's tasks and work. Group discussions are having such a prominent place in modern personnel management in industry, and must find their place in our hospitals.

In so far as its purpose is not to make profit, the hospital cannot be compared with industry, but the complicated organization of the modern hospital makes it the equal of many industrial concerns. Such a large part of the nation's wealth is invested in hospitals that it is necessary that their running shall not only be the concern of the directors; it can no longer be said that as long as the debts are paid the running of the hospitals is nobody else's business. The community has a right to demand that the hospital shall be run efficiently.

Now in many hospitals this efficiency is only partial. Sometimes the personnel is not adequately qualified—and this can apply to the medical director as well as to the fireman. Often, hospitals put up with obsolete methods which no modern industry would permit. In the work of nurses and doctors efficiency is more and more necessary. Every year the work of one worker encroaches more on the work of others, and the result is that the inefficiency of one worker impedes the smooth working of others. Let us take a very simple and daily occurrence in hospital life: the doctor's visit to the wards. The nurse, whose task has become so much more complicated, must be

ble to organize her work precisely; but this is badly dislocated if
nroughout the day now one doctor and now another wants to make
is visit of the wards without regard for the organization of labour
n the departments he visits, or, even worse, insists that all nursing
vork shall cease during his visit. This need to reckon with the daily
ospital work compels the doctor also to work according to a time-
able.

Many doctors lack this strict orderliness in their work, although
ney realize that if they are to carry out their too numerous commit-
nents, a schedule is imperative. But doctors feel that this schedule
a tyrant that restricts the spontaneity of their work, and tends to
revent them carrying out their medical work as an *art*.

A modern hospital is inspiring primarily thanks to the comradeship
f all the workers, but also because of efficient co-operation and
ming. But this very efficiency is a problem.

Personal Encounter

If a nurse is unmethodical the patient will be nursed badly. If the
octor works without a schedule he is a nuisance to others, and does
ot save enough time for the necessary care of his patients. But if
verything runs exactly according to schedule, this work easily
ecomes impersonal, and the efficiency creates a barrier between the
atient and the nurse or the doctor. The patient lying in his bed,
onderfully cared for, in a ward where everything runs in a model
ay, scarcely meets his nurse as a human being—and that is what
ften makes nursing so unsatisfying for the best nurses. And the
octor who has worked through his big polyclinic in a smooth and
fficient way starts his new task splendidly on time, but often with
n unsatisfied feeling that he has neglected the real thing. For the
ersonal encounter occurs suddenly; the demand of the patient for
human contact with his nurse or his doctor occurs in an unexpected
ay and must be answered immediately, if the opportunity is not
be lost.

The mentality of modern youth has been described as that of the
lculated risk. Life is no longer sheltered; risks must be taken but
ey cannot be taken blindfold, but must be well considered with a
atter-of-fact acceptance. This calculated risk has always been self-
vident for doctors. Every operation, every liver biopsy, very many
plications of antibiotics take their starting-point from one calculated
sk.

I should like to plead for a calculated inefficiency in our hospitals We must keep in sight our responsibility to the community i spending the hospital funds well, in using the often all too scarce staf wisely, in occupying the often all too few beds efficiently. We shal also have to see how much of the good-natured carelessness can n longer be tolerated. But we must never forget that in a hospital ou business is with human beings, and that the only right of existenc is that of the sick human being. We must have the courage t disturb the efficient and regular course of the machinery, if humai contact makes it necessary—but also chaos must not be caused, an we must reckon with a certain if restricted margin for it.

We are always ready to permit ourselves some inefficiency becaus of our lack of self-discipline, because it is more convenient fo ourselves; but inefficiency is only tolerable if the patient as a humai being, requires it. The doctor may never seek an excuse for startin late with his polyclinic or visit of the wards, but he must recogniz that it can become necessary to hold up his work once in a whil to allow, unexpectedly, half an hour to a patient, or possibly to member of the hospital personnel, who needs it. The real subjec of this calculation is not how much inefficiency but which inefficienc can be allowed. Outside this sphere of admissibility no inefficienc at all may be suffered. But in the modern hospital, next to aimin at a much greater efficiency should be the attempt to achieve calculated inefficiency.

The Next Frontier Luncheon

At the Frontier Luncheon on 7th June, the speaker, Mr. T. E. Utley, will take as his theme "Politics Ought to be Dull". Mr. Utley has been blind since boyhood but he took a first in History at Cambridge and has been a leader writer on the staff of *The Times*, the *Observer* and the *Sunday Times*. He was Associate Editor of the *Spectator* until he resigned in August. He has made a special study of the contemporary British Political Parties and from 1948 to 1954 he contributed the annual chapter on this subject in the *Encyclopaedia Britannica Year Book*. He has just completed, in collaboration with others, a documentary study of political and social theories in contemporary Europe for the Cambridge University Press.

The chair will be taken by Mr. Henry Brooke, the Financial Secretary to the Treasury.

The Luncheon will take place at 12.45 p.m. at the Y.M.C.A., 112 Great Russell Street, W.C.1.

D. H. Lawrence and The English Tradition

MARTIN JARRETT-KERR, C.R.

There have been three misconceptions of Lawrence's significance. ıe first is that he was a pornographic writer of loose morals who ›rrupted youth. This is the least harmful, since it requires only a tle reading to dismiss it altogether as ridiculous. The second is that ɔ was a gifted but unbalanced prophet of sex who wrote expository ɔvels to drive home his simple panacæa for all the evils of the odern world—a panacæa which ultimately boils down to the ɛmentary statement that if only all men and women could achieve multaneous orgasms society would be regenerated. This can be own to be scarcely less absurd than the first by anyone who takes ɛ trouble to study what Lawrence really wrote, not only in his ɔvels but in his letters, review-articles, and serious books. The ird is that he was a marvellous occasional writer, with flashes of nazing insight into human (and sub-human) experience, personal lationships, and the nature of dying cultures; but that he missed al greatness because he was undisciplined, his novels ill-constructed, d he himself lacked that polished culture which alone can set all man knowledge in its right proportions. This last, which is the ɛw of Mr. T. S. Eliot—and perhaps, alas, of the majority of res- ctable contemporary critics, is the hardest to eradicate. Dr. Leavis s spent twenty-five years trying to eradicate it, and the fruit of his ɔours lies in his latest book*.

It should be enough to say that this is one of the finest books he s written: and since he is our greatest living literary critic, the nclusion is obvious. But I should like to indicate why no one who concerned, not merely with literature but with human living, can ord to neglect it. For Dr. Leavis convincingly, it seems to me, monstrates three things. (1) That Lawrence's quickness to per- ive death in a civilization goes with a positive understanding of ɛ healthy relation between body, mind (yes, he does believe in the nd after all) and spirit. The famous passage from *Apropos of Lady atterley's Lover* on the definition of "body" (which is *not* just sex) ds its concrete illustration in the great novels and short stories.

* F. R. Leavis: *D. H. Lawrence, Novelist* (Chatto & Windus, 21s.)

(2) That Lawrence's intelligence was of the first order. Dr. Leavi goes on to claim, though we could wish he had given more specific less allusive, proof of this, that he was a finer literary critic than T. S Eliot himself. Certainly Lawrence's study of American writers, an most of the review articles republished in *Phœnix*, show him to hav been wonderfully quick and sensitive to the word. (3) That h belongs to the "Great Tradition" of English writing (and life); tha being the greatest English novelist of the twentieth century, he mus rightly be seen in the line of Austen, George Eliot, Dickens, Jame and Conrad.

To appreciate Dr. Leavis' book the reader will need only to hav read *The Rainbow, Women in Love, St. Mawr* (about which, alas he fails altogther to convince me), and some of the *Tales*; though h will want to read more when he has finished. That Lawrence wa a "religious" writer, in a special and important sense of that word he makes clear not only from Lawrence's own appreciation of th English religious tradition (and the tradition of the Catholic, especiall Italian, peasantry), but from his whole attitude to the world and th nature of creativity in it. We know that Lawrence was proud o his Congregational upbringing (see his "Hymns in a Man's Life"). It is perhaps significant (I do not know whether anyone has draw attention to this) that though there are several Rectors or Vicars and an occasional R.C. priest, in the novels, there is not, I think, a single Nonconformist minister. (They are mentioned once collectivel as possible husbands for a certain type of woman!) The spirit o Independency is perhaps evidenced in this very absence. (May it b a sign of a certain decline that to-day we tend to associate the re birth of English protestantism more with individual ministers an theologians of distinction than with awakened Churches?) Ever merely as a sociological study of this tradition the novels and storie are invaluable. But deeper, of course, is Lawrence's insight into and reverence for, life.

Critics have complained that Dr. Leavis spends too much spac attacking Mr. T. S. Eliot—not only by exposing his false views o Lawrence's "ignorance", but unfavourably comparing the "death" of *The Cocktail Party*, etc., with the "life" of Lawrence's novels I think that Dr. Leavis' exasperation is sometimes intemperately ex pressed: that in fifty years' time, when this book is still a classic these passages will be seen to be too closely bound to a fleetin controversy. And I find it a little odd that Dr. Leavis, who coul

ive us that wonderful appreciative study of Four Quartets (see *Education and the University*), should in one place here couple ogether "Mauriac, Eliot and Evelyn Waugh" (p.247, n.); especially s Dr. Leavis, himself once complained when other writers tended o couple together "Auden and Eliot", or (worse) "D. Sayers, C. S. Lewis and T. S. Eliot". But the exasperation is understandable. Dr. Leavis has unearthed a forgotten or (to me) unknown fragment ontaining remarks of Mr. Eliot's which certainly explain his (Dr. Leavis') concern. I refer to the extraordinary account which Mr. Eliot gave, in French, of Lawrence—in *La Nouvelle Revue Francaise* Mai, 1927)—in which, among other things, he says that when Lawrence's characters make love "or at least accomplish what with Mr. Lawrence is the equivalent of love (and they never do anything lse)—not only do they lose all those amenities, refinements and races which many centuries have elaborated in order to make love earable, but they seem to climb back up the course of evolution nd its metamorphoses, going back beyond the ape and the fish ntil they reach the hideous coupling of protoplasm". If it is true, s Dr. Leavis contends, that there is a straight line of development om *that* (especially the phrase "afin de rendre l'amour supportable") the anæmic romanticism of *The Cocktail Party*, then it will not be ought that Dr. Leavis is extravagant in his outbursts. And these olemics are all, after all, subsidiary to the main purpose—the efence of Lawrence's centrality. After this book, at least, no one ill be able to push Lawrence out on to a periphery.

Jesu did love a man who was able, sometimes, to be reckless. He did not care the rulers as a class, but when one of them forgot his dignity, and ran after a asant teacher, and fell on the road at His feet, we read that "Jesus, seeing him, ed him". He did not choose for His disciples discreet and futile persons, but a man ose temper was not always under control, and whose tongue was rough when he s roused, and another who might have been a saint, but life got twisted, and he rayed his Lord . . . He wanted life in men, energy, impulse, and in His Church has often found nothing but a certain tame decorum, of which even He can make le.—W. M. MacGregor, in A Diary of Readings, *Day* 80.*

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* The foot of the page quotations for this issue of the CHRISTIAN NEWS-LETTER taken from *A Diary of Readings*, a finely produced anthology edited by John illie and published by the Oxford University Press at 15s.

Book Reviews

Christianity Without Religion?

The New Man: Christianity and Man's Coming of Age. Ronald Gregor Smith (S.C.M. Press. 10s. 6d.)

Christ and the Modern Opportunity. Charles E. Raven. (S.C.M. Press. 8s. 6d.

Both these books are concerned with the meaning and presentation of the Christian faith in the contemporary world and both are healthily radical. Mr. Gregor Smith's contains a course of lectures delivered on a theological foundation in Australia; Dr. Raven's is a verbatim report of a series of addresses that he gave during a mission at McGill University, Montreal. No one is better qualified than Dr. Raven for such a task; all that need be said is that *Christ and the Modern Opportunity* enables its readers to listen in to, and to share in, what must have been a very moving experience, though one that was quite free from the unwholesome atmosphere that is often associated with evangelistic "missions" and "crusades".

Mr. Gregor Smith's too slender volume is more difficult to write about, if only because it is more difficult to understand. Readers of Dietrich Bonhoeffer's *Letters and Papers from Prison* will remember that during the last months of his life he set down on paper his conviction that what is needed in the contemporary world is a "religionless" Christianity. The very idea was novel to Christians who were accustomed to speak of "religion" as a good thing and indeed to use the word as a synonym for Christianity itself. As a matter of fact, a hundred years ago F. D. Maurice said that "religion" is a heathenish word and not one that the Bible encourages us to use. He described "religion against God" a the heresy of the age. "We have bee dosing our people with religion whe what they want is not this but th living God." Karl Barth has bee saying much the same thing in ou own time. It is the odd way of th English not to take theological idea seriously until they are exported fro Germany.

So far as I can make out, howeve Bonhoeffer was saying somethin more radical than Barth. He wa prophesying that Christians in futur would have to find God not in religio-ecclesiastical structure set ov against the world, but in the heart o in the thick of the world itself. It evident that Mr. Gregor Smith agree and he says it on a broader canva He argues that historic Christiani became transformed into a religion supremely in the Middle Ages—an so departed from the faith of th Bible. The Renaissance was a nece sary attempt to recover and car further the genuine worldliness th there is in the Biblical faith, but th Churches recoiled and became mo narrowly religious than ever. Th result was the fatal cleavage betwe the "sacred" and the "secular", cleavage that is fatal to both. "Wh we are concerned with," Mr. Greg Smith writes, "is the search for a ne anthropology, a view of man, whi will pay proper respect both to t insights of the Renaissance about m and the insights of Christianity abo God in relation to man. In this sear

do not believe that it can be fruitl, or even legitimate, to attempt to ke our stand on the old battlefields, nere the corpses of decaying cate-ries are locked in meaningless nbrace, where revelation lies stricken side reason, where the supernatural s dead beside the natural, where the mpet of the Lord, borrowed by e dying dogmatist, lies tarnished by e side of the deaf and also dying cular hero, captain of his fate no ger."

You taste there the fine flavour of . Gregor Smith's writing, but as gards a positive or constructive planation of what is meant by a igionless Christianity he is almost as tantalizing in his hints as Bonhoeffer himself. Nevertheless, if you have a hunch, as I have, that they are on the right track, this is certainly a book you must read, since at least it focuses the question sharply.

The time has not yet come, I suppose, when its message can be communicated with the lucidity and forthrightness of Dr. Raven's mission addresses. Dr. Raven himself is no adherent of conventional religion or religiosity: far from it. Yet I think Mr. Gregor Smith is pointing us to a revolution in our understanding of Christianity more radical than that contemplated by Dr. Raven.

A. R. VIDLER.

Ethics and Economics of Society

Vol. IV: *American Income and its Use.* 32s.

Vol. V: *The American Economy—Attitudes and Opinions.* 28s.

Vol. VI: *Christian Values and Economic Life.* 28s.

(New York: Harper & Sons. London: Hamish Hamilton)

With these three volumes the National uncil of Churches in the United tes has completed its first series of dies on the relations between Chris-n ethics and modern economic iety. The first duty of a CHRISTIAN WS-LETTER reviewer is to congratu-the National Council wholeartedly on this splendid project—l on entering on a second series this ning year. Henceforth it will be pertinent to criticise the attitudes of erican Christians to the society in ch they live without considering the evidence contained in these umes.

olume IV, on *American Income and Use*, is full of good things, although s not very emphatic in its total act, and is a little difficult in some ts sociological jargon. It includes ery valuable factual survey of the dard estimates of U.S. National Income, with some indication of regional variations, and familiar but staggering comparisons with the national incomes of other countries. Professor Elizabeth Hoyt, of Iowa State College, and Dean Walter Muelder from Boston University School of Theology raise fairly and frankly the ethical problems of an acquisitive society, and the difficulties of realising any kind of "evangelical poverty" in a community where the normal methods of food distribution and suburban town planning assume that you have a large car and a deep freeze. But the finest chapter in the book is the fifth, where a case study of one family is presented—a family of middle class Americans which decided neither to keep up with the Jones's nor to disturb Main Street by shopping in loin-cloths, but who by careful and deliberate budgeting managed to live economically and yet

attain a satisfying standard of culture—and to give *twenty per cent* of their income away, instead of the national average of one per cent. Here is a practical example of living in an industrial society without emulation which deserves serious attention and discussion.

Volume V, *The American Economy—Attitudes and Opinions*, is chiefly of value to the specialist. It is a rather disappointing survey of some 500 interviews of opinions undertaken by a research unit of the University of Chicago, and some reports of a similar number of serious discussion groups held in eighteen different states. This survey of American opinions about their economy does not pretend to statistical thoroughness, but the volume includes some fascinating comments from both questionnaires and discussion groups. A rough general opinion is that most of

the ethical problems of factory an office work, and on the spending of fami incomes, come up for discussion in th U.S. much as in Britain. The surve certainly does not confirm the commo impression that a great many America factory workers find their jobs poin less and soul-destroying.

It is Volume VI which can be mo thoroughly recommended to Briti readers—and in view of the high co of the whole series in this country, it convenient to note that this volun includes in Part II a very useful fift page summary of the findings of th whole project, which may if necessa serve as an economical introductio to the series for the general reade Bishop Oxnam sounds in Part I typical and valuable warning again any complacency in accepting America capitalism uncritically, and Willia Adams Brown Jr. neatly and admirab

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ls the attention of American Christ-
ıs to their international economic
ponsibilities, in a first-class and
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ɔnomy of the non-soviet world. Here
a clear appreciation that Acts of
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ɛly.

Howard Bowen and John C. Bennett
nclude the whole survey with a most
lcome return to the basic problems
Christian life in modern society—
h a note of urgent radical criticism
l a demand for a sacramental
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metimes lacking in the earlier vol-
ɛs. Dr. Bennett is prepared, at
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s change in attitude since his writings
the 1930s demand attention from all
ristian socialists: at the same time
determination to brush aside the
-justifying complacency of many
ristian businessmen and labour
ders is a fine piece of education for
h American and European con-
vatives. As he says on p. 246:
"Though there is ample room for gratitude for every moral advance, there is also need for Christians in all social groups to begin by confessing their own sins rather than the sins of their neighbours, competitors or opponents".

One of the most interesting and exciting features of the whole series is the working together, in frank discussion, of competent professional economists and theologians. This kind of public dialogue is just what we need so badly in Great Britain, where party and union leaders, businessmen and Church dignitaries so often reflect a capitalism or a socialism which is irrelevant to the actual society in which we are now living. On the information which is proceeding from these discussions, the American churches are already able to give some guidance on matters like trade union membership (which they specifically recommended in 1944) and on inflation, which they dealt with in a statement in 1952. Such official pronouncements do not necessarily affect vast numbers of ordinary people; but if they reflect an informed and constructive criticism of real problems they will surely give encouragement to Christian economists and administrators in Washington and New York—at least their churches seem to understand what they are trying to do. Can the same be said in this country?

M. G.

Scratch a Russian . . .

The Mind of Modern Russia. Ed. by Hans Kohn. (Rutgers University Press, New Brunswick, New Jersey. $5.50.)

The Meaning of the Creative Act. Nicolas Berdyaev. (Gollancz. 18s.)

The Russian Revolution 1917. N. N. Sukhanov. (O.U.P. 42s.)

The Russian thinkers of the last
tury had a hand in making the
rld what it is today. So their
ks ought to be well known. But
y are little translated and in any
e it is impossible to read them in bulk unless one already knows a great deal of the context in which they were writing. Mr. Hans Kohn's *The Mind of Modern Russia* is the first book to come my way which gives the average intelligent reader

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JOHN TAYLOR

"To-day the Church suffers from having a pulpit-perspective of the world, which sets us, as Christians, apart from other men, yet keeps us ever anxious about their response. We shall never again effectively proclaim the Gospel until we see mankind from the inside. . . ." These words from the last chapter provide the key to this exciting and challenging book. In helping us to "see mankind from the inside" the author shows how man stands in a unique relationship to God and to the rest of creation, and he examines what this means in practical terms in daily life. We see the intolerable tensions that result from the two relationships, and that these tensions can be fully resolved only in Christ, Who, though God, came to be the "Man in the Midst".

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ccess to the Russian thinkers with-ut demanding special knowledge. ong extracts from all the principal riters are translated and each is troduced with an excellent essay, ving just enough background and piously illustrated with well chosen iotations.

At first reading this might seem a ightening book. The remark that n Russia only, there cannot and es not exist any contradiction tween political and economic eals," is not from the works of alin but from a nineteenth century actionary. And it was Tyuchev, ie of Russia's greatest poets, who rote that "Russia's only natural licy towards the West must be to ek not an alliance with the Western wers but their disunion and vision. Only then will they not hostile to us, not of course out conviction but out of impotence". must be faced that Russia's fear d dislike of the West have roots at go deeper than Bolshevism and s book will help its readers to see ay this is so. It will also help them see the other side of Russia's bivalent attitude to Europe, to the humble admiration of alities and attainments which the ssians feel themselves to lack. ssian hostility to the West is a mplex psychological state which West can do something to cure. t it must be understood before it be cured. "Scratch a Russian d you find a Tartar". True enough. why scratch Russians? Enter o their difficulties with sympathy d you will find human beings ing to realise unusually lofty als. Sometimes they are tragically staken in their choice of means, was Lenin, who is all too briefly resented in Mr. Kohn's book. But rdyaev (quoted on p. 253) insists rightly that "Lenin's revolutionary principles had a moral source" and that "he fought for wholeness and consistency in the conflict". *The Mind of Modern Russia* ought to be in every public library and in every college library. An English edition is very desirable.

At the beginning of this century the Russian intelligentsia lived in yearly expectation of some great change that was to inaugurate a new age through revolution and cataclysm or through a new revelation. Berdyaev's first great book *The Meaning of the Creative Act* was published in 1916 and it reflects this atmosphere of expectation. It is now for the first time translated into English by Dr. Donald Lowrie who had an intimate knowledge of Berdyaev's mind. Berdyaev wrote as if he were already living in the age to come, as if this age had already passed away. For him the Law was completely superseded by the Gospel. In the next ten years he was chastened by the calamities of Europe. He began to see that "Man is a creator not only in the name of God but also in the name of the devil". But he held to the belief "that God calls men to creative activity". I can find no concise way of saying exactly what he meant by this without spoiling his thought. But in a general way he seems to be saying that the powers of the age to come are waiting for us all to use them, or perhaps that everyone has a genius that should be exercised to the full. Berdyaev's thought is elusive because it is completely up to date. Forty years after he wrote he is still two moves ahead of the rest of us.

Sukhanov was a contemporary of Berdyaev who shared the apocalyptic

expectations of the intelligentsia but looked to the Revolution for their fulfilment. A Marxist of the extreme left, but not a Communist, he took an active part in the Petrograd Soviet and watched all the great events of the Revolution with absorbed interest but complete objectivity. The seven volumes of his memoirs of 1917 printed in Russian are a rare book known only to students but greatly prized by them. Mr. Joel Carmichael has now translated about half of the original into English. The general reader will hardly want to read even the half all through but it is a book that could be skimmed. Its value lie in the vividness with which th author feels events and in th candour with which he describe them. After reading it you feel a if you had been there when th power of the Tsar suddenly collapsed when Lenin arrived in Petrograd, a if you had been present during th "July days" and again in October Though he was bitterly critical o the Bolshevik methods, Sukhano shared completely the ideals of th early Bolsheviks and he helps you t enter into their feelings.

J. W. L.

Miscellany

One book, which is just too late for a review in this CHRISTIAN NEWS-LETTER, must certainly occupy first place in *Miscellany*. Father Trevor Huddleston's *Naught for Your Comfort* (Collins, 12s. 6d.) deserves every one of the appreciative comments it has received. Forcefully and yet modestly Fr. Huddleston marshals together a damning account of his experiences in South Africa. If this does not move us to anger, to prayer and to action, we are a dead Church. A small pamphlet from *Christian Action*, "The Dispossessed, the Tragedy of Apartheid" (1s.), offers a brief and urgent factual confirmation of much of Fr. Huddleston's case. It deserves a very wide circulation, despite its dull and discouraging cover.

If the position in South Africa were not enough in itself to make Christians reconsider the political implications of their faith, the recent history of the Church in China is a dreadful warning against negligence in this field. *Ears to Hear—Lessons from the China Mission* (Edinburgh House Press, 2s.) is a very appropriate "Tract for the Times No. 1". Again its appeal i rather spoilt by a depressing cover: i a pamphlet is worth publishing at al it surely deserves more attractive pro duction than this.

The S.C.M. Press is issuing a grou of most timely publications on th Christian's relations with state an community life. Dr. M. A. C. Warren' 1955 Reinecker lectures, *Caesar, th beloved Enemy* (S.C.M. Press, 4s.), ar brief but, as usual, worth severa hundred pages of a second-rate man' theorising. Dr. Amos N. Wilder' *Otherworldliness and the New Testamen* (S.C.M. Press, 7s. 6d.—Religious Boo Club, 3s.) argues brilliantly agains pietistic escapism from this world' concerns. And it is appropriate her to give advance notice of Dr. A. R Vidler's new book *Christian Belief an This World* (S.C.M. Press, 12s. 6d. of which we hope to give a full revie in our next number.

The editors of the Teach Yourse books have now included in their serie *The Christian Faith* by David H. C Read, chaplain to the University o Edinburgh.

M. G.